

1-18
A
S E R M O N

Preach'd in the
Cathedral Church of *Worcester*,
On the 20th Day of *January*:

BEING A
Day of Thanksgiving
TO

Almighty G O D,

For bringing His

M A J E S T Y

To a Peaceable and Quiet Possession
of the T H R O N E, &c.

By *GEORGE WALLS*, D. D. and
Prebendary of that Church.

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TO THE
READER.

IN Deference to the Judgment
of my Lord Bishop of Ox-
ford, (at whose Instance I
engag'd in this Undertaking) and
to prevent, or set right the
Mistakes of such as could bear
but imperfectly, as well as to
comply with the desires of such
as could not bear at all; from

TO the READER.

*the little Silence that can be kept
in Cathedral Churches upon such
Solemn Days, I have been pre-
vail'd upon to suffer that to be
Read which could not be Heard.*



I TIM,



I TIM. ii. 1, 2, 3.

*I exhort therefore that Supplications,
Prayers, Intercessions, and giving of
Thanks be made for all Men :*

*For Kings, and all that are in Authority;
that we may lead quiet and peaceable
Lives in all Godliness and Honesty.*

*For this is good and acceptable in the
sight of God our Saviour.*

LEAVING the * *Greek* words
to such Inclosures for their
proper Significations, as the
Grammarians, (*Hesychius* and
Phavorinus) and other Criticks
have thought fit to allow and make for them;
I shall consider this portion of Scripture now
read to you, as an Apostolick Rule and Di-
rection, given to the Metropolitan of *Ephe-*
sus, for the framing of a *Liturgy*, to be made

* Δείσεις, προσευχαι, εὐχαριστιαι.

use of by the Bishop of his Province, and the Clergy of their respective Dioceses ; and the 2d *Verse* of it (which may fit the Pulpit as well as the Desk, and shall be the Subject Matter of my Discourse at this time) to constitute an Office (by an antecedent and greater Authority, than what calls us together at this time, (that of the Holy Spirit of God) very proper for our *Thanksgiving-Day*.

I exhort or advise first of all, (or before all other things) that Supplications, Prayers, and Intercessions, &c. viz. all kinds of Devotions be offered up to God for Kings, &c. for Heathen Emperors ; (for those were the Governing Powers when St. Paul gave this in Charge to Timothy) And that the Devotions of the Primitive Christians, both in the Greek and Latin Church were constantly fram'd according to this Model, and that the Emperor's Name was always added to the List, (that lay upon the Altar) of those that were to be remember'd in their Prayers, is shewn at large by † Cardinal Bona, who professedly treats of the Subject Matter of the Liturgies of the Primitive Christians.

Now if such narrow and scanty Benefactors, as the Heathen Emperors were (and indeed, as such cou'd be) to the Christians ; if Enemies to their Souls, and what was

† *Card. Bona de rebus Liturg. lib. 2. c. 11.*

yet dearer to them, than those, their holy Religion (for they readily parted with them in the defence of it) had notwithstanding a Right and Title to the most devout and intense Acts of those Souls they were such Enemies to, and solemn Offices of that Religion, they were (upon the slightest pretences) so bent upon the extirpating and utter destruction of : If some low precarious Offices, and for the most part but negatively good, in suffering them only to live ; precarious too I call them, for they lasted no longer than till the next ill Humour, transport of Passion, or fit of Rage they fell into ; (and then 'twas away with them to the *Lyons*) could found so great an Obligation ? If the little warmth they received from the common Covering, and short-liv'd Shelter of their Government, which frequently (like that of *Jonah's Gourd* *came up* Jonah 4. *in a night, and perish'd in a night*) required 10. so grateful a Recognition, with what force and strength does the Apostolick Charge bear upon us, and upon how many grounds and reasons does the Obligation rest, for the punctual payment of this Homage of our Souls to Christian Princes ? *How very meet, and right, and our bounden Duty is it, that we should at all times lift up our Hearts to the Lord for them ? and as the Guard stood, every Man with his weapons in his Hand,* 2 Kings, *round about King Joash, on his Coronation* 11. 11. Day,

Day, from the left corner of the Temple to the right corner of the Temple, along by the Altar and the Temple; we likewise should stand with the weapons of our Warfare (which are not carnal) round about our King upon our *Thanksgiving-Day*, and fill every corner of our Temples too with full Congregations of Devout Worshippers, in order the more securely to guard him there. But before I proceed to consider the Grounds upon which we are to offer up all kinds of Devotions for Kings, &c. I shall beg leave briefly to premise somewhat relating to the Congruity and Expediency of this our publick *Thanksgiving-Day*.

Since the Demise of our late Gracious QUEEN, of Blessed Memory, there have indeed already past two Publick and Solemn Recognitions of our lawful and rightful Sovereign Lord King GEORGE, according to the Laws of the Kingdom, and the Inclinations of all Good and Loyal Subjects in it, (at the Proclaiming of his MAJESTY, and when the Royal Diadem was put upon his Sacred Head) In the former of these great Solemnities, Devotion acted but a very slender part; and the frequent Ingeminations of the Votive Prayer [*God save the KING*] were (I had almost said, with some violence done to propriety of Speaking) too loud to reach Heaven, at least to do our KING any useful Service there. Besides, our chief Cities and Market-

Market-Towns, (where this Solemnity was perform'd) invidiously, in a manner, Monopoliz'd the rejoycing of that Day. In the latter (the Coronation of His MAJESTY) the Devotional part was indeed perform'd in most exact and Solemn manner both from the Pulpit and at the Altar; and particularly by His Sacred MAJESTY Himself, who (tho' God had Set a Crown of pure Gold upon His Head) would not wear it whilst he was paying his Homage to that King, who for his Sake wore one of Thorns. But tho' *this was the Day, that the Lord had made*; it seem'd principally to be so, for the Metropolis of the Kingdom to rejoyce, and to be glad in: The whole Body of the People (alas too like the divided Tribes) claim their Shares in their King also, and may it never appear in the *fierceness of their words that they do so*;) and since our own Coronation Day is over also, (for God has crowned us with Loving kindness and tender Mercies) what Day can answer the Expectation of God from us, what the desires of the Body of the Nation, shut out from bearing their Parts (at least equal ones) in the preceding Solemnities; but one of publick Thanksgiving? Which brings me to consider upon what grounds and accounts, we are to offer up our *Supplications, Prayers, &c. for Kings, &c.*

Prov. 3. 4.

I. And the first I shall insist on shall be their near Relation to God, and their being in such a peculiar Manner own'd by Him.

II. Because 'tis the most useful Homage we can pay them ; and that all their Subjects, of what Condition or State soever, may bear their parts in.

III. Because, on account of their Circumstances, they most stand in need of such Assistances of any in the World.

IV. Because they are our chiefest and principal Benefactors ; a ground upon which Reason and Nature teach us this Homage of our Souls has been ever due, and ought to be paid.

I. Upon account of their near Relation to God, and their being in such a peculiar Manner own'd by him.

Psal. 2.

2 Sam. 7.

14.

God calls them his Kings : His Sons, as he does Solomon ; *I will be his Father, and he shall be my Son*, and the Discipline he threatens him with upon his committing iniquity, speaks that Relation, *I will chasten him with the rod of Men, and with the stripes of the Children of Men* ; a tender and Fatherly Language.

They

They are styl'd his Shields, *the Shields* Psa. 47. 92
of the Earth belong unto God, i. e. the Kings
 of the Earth, as * two learned Jews explain
 the words.

They are call'd God's anointed (if the
 learned † *Bochartus* computes right) at least
 Thirty times in Scripture. The Oil with
 which they were anointed was God's; that
 Oil which he gave particular direction to
Moses for the making of: The great signifi- Exod. 30.
 cant Ceremony of *Solomon's* Unction is claim'd 23.
 by God as his own Act, (*with my Holy Oil* Psal. 89.
have I anointed him,) tho' Ministerially per- 21.
 form'd by *Zadoc* and *Nathan*; the former
 of which is conceiv'd by a ** learned Man
 to have pour'd out the Oil, the latter to have
 perform'd the Ceremony of his Unction.
 And that it might be known to be God's
 Oil, he puts his own Seal upon it, that of
 a Miracle; for it follows, *This shall be a*
Holy anointing Oil to me throughout your Ge-
nerations: i. e. that which was then made;
 for they were not to compound any like it.
 And cou'd the *Jews* which were so often
 fed, but have been taught, by Miracles;
 they would never have troubled themselves (as
 they do) how that original Quantity, which
 was then made, came to be sufficient for all it's

* *Kimchi* and *Abenez.*

† *Sam. Bochart. Epist. ad Morla.*

** *Schickard. de Jur. reg. Hebræo.*

Uses, mention'd in the aforecited 30th of *Exodus*, from *Moses* to *Josias*, almost 900 Years. 'Tis true indeed that in the limitation of the Uses to which the Holy Oil serv'd, there is no mention made of the anointing of Kings with it; but sure this is not to be wonder'd at, that a Principal Ceremony of their Consecration should be omitted, at a time when God did not design them that kind of Government; for when they would have a King and rejected *Samuel*, tis said, *God gave 'em a King in his Wrath*. Nay, when this Government was establish'd among them, this anointing was not a necessary and indispensable Ceremony in order to their Consecration to their Kingly Office; but when any Controversy arose concerning the Succession, it was made use of [says *Grotius*] for greater Caution; as in *Solomon's* case, because *Adonijah* pretended to the Kingdom. And when *Athaliah* had usurp'd the Throne, and destroy'd all the Seed Royal except *Joash*; *Jehoiada* and his Sons (besides the other Ceremonies of putting the Crown upon him, and giving him the Testimony) anointed him likewise; made use of that visible significant Ceremony, by which he was signally mark'd out for their King in the Eyes of that People, who had long believ'd him to have been murder'd. And we find that upon *Josiah's* Death, the People of the Land anointed *Jehoaaz*, on account of his Brother *Jehoiakim*, who 'tis pro-

2 Chron.
23. 11.

probable) then pretended to the Kingdom of *Judah*; for within three Months after, *Pharaoh Necho* made him King, deposing his Brother, and putting him into Bands at *2 King. 23 Riblah*: And as this was the rule of *Jewish* Practice in the Unction of Kings, they assign'd a double end and use thereof.

1st. 'Twas a sign of the Divine Election of the Person, it being congruous, that Persons or Things, made choice of by God, shou'd be distinguish'd and discriminated by some peculiar Actions and Usages, speaking and becoming that State of Appropriation to him.

2^d. The second end of this Unction was that what was so anointed, might be disposed for the divine Influence; and therefore the *Jews* tell us, that the Spirit of God came upon *Saul*, upon his Unction, and that he Prophecy'd and became another Man; as 'tis said of *David*, that *Samuel took an Horn of Oyl, and anointed him in the midst of his Brethren, and the Spirit of the Lord came upon David from that Day forward.* Before I quit this particular, I shall observe from *Deut. 17.* that when the *Jews* would set a King over them after the manner of the Nations round about them, God reserves the choice of the Person to himself; *Thou shalt in any wise set him King over thee whom the Lord thy God shall choose:* Nay, takes him under his own immediate Institution, and condescends to become his Preceptor: set him his Task; and it

it shall be when he sitteth upon the Throne of his Kingdom, that he shall write him a Copy of this Law in a Book, (out of the authentick Copy which was kept by the Levites in the Sanctuary.) Grotius tells us he was to copy out the whole Pentateuch. But * Philo the Jew (whose Authority may better be rely'd upon in matters relating to his own People,) says 'twas the Book of Deuteronomy, and that this was to be done with his own Hand, (which he assigns several weighty Reasons for ;) and it follows, *it shall be with him and he shall read therein all the Days of his Life, that he may learn to fear the Lord his God, to keep all the Words of this Law, and these Statutes to do them.* || A learned Man conceives that he was oblig'd to write over two Copies of this Compendium of the Law ; and his Opinion seems well supported from the Hebrew † Text, which may be fitly translated a duplicate of the Law.

Nay, God's care of the Prince sometimes did not end with his Life ; for 'tis said, *the Lord buried Moses in a Valley in the Land of Moab.* Grotius conceives that the Angels assisted at his Interment ; and 'tis probable that the contention betwixt the Devil and Michael the Arch-Angel about his Body,

* Philo Jude : *ἡ ἐν ἀλλοτρίῳ ἑαυτοῦ Ἀρχαγγέλου* p. 724. LXX.
 Par. 1640.

|| Schickard. Grot. in. loc.

† משנה חזקיה

happen'd at that time and upon occasion of the Concealment of his Sepulchre; the Devil being desirous that some idolatrous respects shou'd be paid there. Where God's care then is in so peculiar and extensive a manner interested in behalf of the Prince, our's sure (of all kinds) ought not to be waiting.

2dly. Because 'tis the most useful homage we can pay them, and that all their Subjects of what State and Condition soever, may bear their Parts in it.

To bow the Knee for them is a more useful homage than to do it to them; and to open the Treasures of Heaven for their Use and Benefit, is a far more valuable Service than to exhaust our own: For this is treating and acting for them with him, who alone is their Superior; *the King of Kings, and Lord of Lords.* 'Tis appearing for them in the supreme Court of Heaven, where every devout Christian's Interests are strong and Solicitations powerful; nay where they shall once be invested with the high Prerogatives and Characters themselves of those they are praying for, become Kings and Priests unto God, or a Royal Priesthood; be thus rewarded by the King of Saints, for this best of Services done to his Vicegerents, and Obedience to himself that enjoin'd it; *reign with God upon Earth*, (whatever the meaning of that Expression there be) *having golden Vials full of Odours,*

Rev. 5. 10.

1 Pet. 2. 9.

Odours, (the Marks of their exalted Priest-
 hood) *which are the Prayers of Saints.*

Rev. 5. 8. Besides, he that devoutly prays for his Prince, offers him his Soul, pays him the homage of his immortal part; makes him a free-will Offering (which is ever most acceptable both to God and Man) pays him a Tribute that was never subject to his Laws; uncapable of any distress, upon failure of Payment; that was no part of his Acquisitions under his Government; never grew within any Fence or Inclosure of his Cares or Wisdom: So that *the King is not here serv'd*

Eccl. 5. 9. *from the Field,* as he is said to be by the Preacher, but from a Plantation of God's own Hands, the Soul and Spirit which was immediately receiv'd from him, and that can be subject only to him.

Farther yet; this is an homage that all their Subjects of what State or Condition soever, may bear their parts in. Here's a Worship in which there may be Uniformity (which good Men wish for, and peaceable Men can be contented to want) without any Complaint of the grievance of an Act; and no Man's Conscience, how tender soever, (provided he has any at all) needs scruple at.

That Sex which is least Interested in the publick Scene of Action, may do him good Service in their private Oratories, or the publick House of Prayer, and strengthen his Armies,

Armies, when they do not (like some Women we read of in the *German Wars*, that took the Field in disguise) make any part of 'em. The poorest Widow that has not two Mites to cast into his Treasury, may make a more acceptable Offering for him in her Closet, *than those that* most profusely throw into it of their Abundance. The Sick and Weak that lie upon their Bed, (provided God make that Bed in their Sickness, and dispose them to pray devoutly) may send him thence a Royal Aid, and pay him a mighty Subsidy. The poor maim'd Soldiers in any of his Hospitals, may be still in his Service, and *Greenwich* and *Chelsea* (those receptacles of the frightful remains of brave Men) send in their Quotas; stand by him with their Lives, that cannot with their Fortunes.

3dly. We must offer up our devoutest Prayers for them, because they stand most in need of such Assistances of any in the World.

'Tis a nice and delicate thing to frame the just measures of the Sluces, that let out the Streams from these Fountains of Justice. The ballance of Right is very difficult to be kept steady and even; the least shaking in the Hand may incline the Scale, and the least Corruption in the Head will certainly do it: So that there is constant need of our utmost Application to him for their Direction, *who is* Prov. 37.
excellent in Plenty of Justice, and by whom 28.
Princes are said to decree it. The Acts of Prov. 8. 15.

Mercy and Administrations of Power (so large a Store of which they have the disposal of) are apt to prove irregular in their issues, and admit of undue dispensations. The Bowels may prove too tender, or the Hand too heavy; (as those are apt to distribute without Rule or Order, who have abundance to bestow.) So that here our earnest Supplications are necessary, that God would guide them in such a manner, as these two great Attributes of his may be employ'd, with due resemblance to those Ends and Purposes, they serve to work out, when they are exercised by God himself. But then their Station is upon the Pinnacle, their Abode in the exceeding high Mountain, (nearer the Territories and range of the Prince of the Air) where the Tempter is sure to be with 'em, insidiously representing their own Glories, as well as those of the other parts of the World, and plying them with mighty Overtures, in order to his prevailing for their falling down and worshipping. A Court is certainly as slippery Ground, as any Walkers through this World can possibly tread or pace over; and 'tis extremely difficult for Princes not to be dazzled by their own Brightness, and to retain a distinct view, and perception of things in the midst of such a strong light and so much shine. So that we should *watch and pray lest they enter into temptation*; which is so ready at hand, and always plying about them.

4thly, Be-

4thly, Because they are our chiefest and principal Benefactors ; a ground upon which reason and nature teach us this homage of our Souls has ever been due.

All the Contributions that private Benefactors can make to our ease or security, are too like those mentioned by the Prophet, where *the Bed is shorter than that a Man can stretch himself on it, and the covering narrower* Isa. 28. 20. *than that he can wrap himself in it* : So that some parts of us must remain naked and cold, and the whole Body uneasy. But the *Shields of the Earth* cover us all over, secure every part of us, skreen us from the sharp Arrows that flee by Day, (which we send in such flights at one another, that they have long darkened our Sky ;) prove coverings to our Altars, defend our Faith, guard our Laws, *keep all our Bones, so that none of them are broken*, and our Blood too that none of it be spilt, or make inquisition for it, that it may not be *shed like Water*, without notice or regard : Preserve our Liberties also, that we may lye at length and stretched out, so that none need complain of the *shortness of his Bed, or narrowness of his Covering*, since both keep their Original Size and Measure, are as long and large as when they were first made. So that if we pray'd oftner for the King, none of those *Repetitions* in our Liturgy (whatever the Dissenters frivolously object) would be *vain*, but highly reasonable and answering our Obligations.

But I cannot pursue this Particular; nor do I think it necessary to make the *Giving of Thanks* a distinct Head of my discourse, since all the Grounds of our thankfulness seem fairly to center in the great Blessing of this Day: The reasons assign'd by Authority of making which solemn, I come now to consider; [*viz. for our Thanksgiving to Almighty God for bringing His MAJESTY to a peaceable and quiet possession of the Throne, &c.*]

Had our Royal Sovereign waded to us thro' an Akeldama, a Field of blood, (a way well known, but never fear'd, by him,) besides the Insupportable weight of our Fears for his Danger, our Spirits had been too low, and our Hearts too heavy in due manner to bid him welcome. We had receiv'd the light of our Eyes, with so many tears in 'em, that would have interrupted the clearness, as well as abated the Joy of our Prospect. Every Loyal Subject that had fallen in the glorious Cause had drop'd a shadow and shed a Cloud upon the brightness of this Day. There had been so many Voices wanting in our Song of Thanksgiving, it had not been so sweet or loud, and the Musick of the Day had not been so well perform'd.

There were indeed many Providences (in which the *hand of God* was so visible and *lifted up*, that they must be under a Penal blindness, that *will not see*) that piec'd and fell in with each

each other, for bringing about this great Event, [as the sudden Demise of our late most Pious and Religious Q U E E N, (whom God saw was always ready, and long weary of Her divided People, and therefore summon'd Her without the usual Preface to his Calls) The Pretender's Foster-Father having still some unfinish'd Work upon his Hands, the Master Spring being out of order, and so insufficient for setting forward the whole Movement that was design'd; with many more that might be nam'd.] But not knowing the just Boundaries and Limitations of his M A J E S T I E S late Injunctions (tho' some Liberties are there allow'd, and Concessions made us in the Fourth, on special Feasts and Fast-Days appointed by Authority,) I shall strictly confine my self within the safe Inclosures of this sufficiently Privileg'd Place, and from hence ought to acquaint you, that as all the Providences of God are big with Wonder, so they are with Duty and Obligation, and instructive of the returns we ought to make to the great Author of 'em.

Has God then given our Gracious KING a Quiet and Peaceable Possession of His THRONE? Let us give Him one of His People; and let our Condescensions for Peace be such, as to say to each other, (as *Mephibosheth*, a good Subject, did to King *David*, that offer'd him and *Ziba* the Division of the Land)

Tea,

2 Sam. 19.
30.

Yea, let him take all, forasmuch as my Lord the King is returned to his own House in Peace. What a sorry Welcome and disingenuous Reception is it of our Royal Sovereign, (whose Succession to the Throne was the Result of the wisest Counsels of several Reigns, and the Care of so many Acts of Parliament;) of a Prince sprung from an illustrious House, that had long seen and felt *how good and pleasant a thing it was for Brethren to dwell together in Unity*; an House, that was never divided in Affection or Interest, or in Religion, since his most Serene Highness his Grandfather's time, (and therefore made so great a Figure in the Christian World, and was ever courted by the greatest Powers of it;) I say, What a Welcome and Reception is it of our Gracious Sovereign, at his Entry upon his new Dominions, to find so little *Peace in his Israel*? all the Tribes of it, like that of *Manasses*, split in twain, the *waters of strife*, like those of *Jordan*, and the Sea of *Galilee*, running betwixt 'em, and keeping 'em asunder: And what great *Searchings* must such *Divisions* create to his Royal Heart, when 'tis not only affected for those of *Reuben* (a single Tribe) but of the Ten? What a surprising Disappointment of his most just and reasonable Expectations, instead of the incorporating Union of two Kingdoms, to find that he vouchsafes to honour with his Royal Residence, so miserably disjointed, as

to stand in need of an Incorporation with it self.

High and *Low* have long been the two Standards set up among us, (and I doubt such Stations are still the main Occasion and Reason of our Differences) and *the more part* that have repair'd to 'em (like those mention'd in an Uproar in the *Acts*) *knew not* Acts 19.
wherefore they were come together. 23.

We are a great People, and might be a much greater, if we would lay aside such debasing Marks of Distinction, and let all dishonourable Badges be worn only by the Poor of our Parishes. Ill Names are not such indifferent, harmless things, as some (who inconsiderately fasten 'em where they do not like) may conceive 'em to be: Nor do they vanish with that Breath that forms 'em; but are often attended with very ill Consequences, (some perversely answering the Name these Gossips gave 'em) and may prove as fatal to those that are branded with 'em, as one of a scurvy import (which in our Language signifies Flattery) did to a * City in *Theffaly*, which was raz'd only for the sake of its Name; on all other Accounts as little deserving of that ill Treatment, as any City in that Division of *Greece*.

Since then our *Shepherd* (as God styles *Cyrus*) is so happily and seasonably come among

* *Vid.* Hen. Steph. in voce Κολακεία.

us, let him not find the *Sheep of his Pasture* running fiercely at, and violently pushing each other; but like the same Flock, feeding and lying down together; and let us speak every one to his Brother, in *Abraham's* soft and friendly Language to Lot, *Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren: If thou wilt take the left-hand, then I will go to the right; or if thou depart to the right-hand, then I will go to the left. We have nothing now to fear, but from our selves, and our Enemies are the men of our own House.*

Gen. 13.
8, 9.

Mich. 7. 6

Our Faith has a stout and zealous Defender; we have his most solemn Oath, and the stedfastness of his Royal Word, to rely upon; and as *Solomon* tells us, *That in the Word of a King there is Power*; so Experience does, *That in the Word of a Protestant One there is the utmost Security.*

An as an Instance of his Religious Care of our most holy Faith, he has already (by his most wise Injunctions) taken a Fundamental Article of it under his Royal Defence, and strictly commanded us of the holy Order to treat of that sacred Mystery of the ever-blessed Trinity, in such Terms as one of the Eternal Persons of it (God the Holy-Ghost) who perfectly understood the amazing Depth of it, tho' we cannot) thought fit to exhibit it by.

And

And we may be assured, that our other Interests (as well as those of our Souls) will be in due manner taken care of; and that our Laws also will dwell in Safety under his Protection: For we have a Generous and Grateful (as well as a Wise and Religious) Prince, that can never be unmindful of any Services that were ever done him; and therefore our Laws that were once his Friends must ever be his Favourites, and *those Threefold Cords*, for the Make of 'em, *will not be broken*.

And what may not our Commerce expect from the extensive Cares of so propitious a Government, when Royal Governours vouchsafe to take our Trading Companies under their immediate Protection? What joyful Omens, what transporting Presages are these, to the Metropolis of our Kingdom, that Spring-Tides of Prosperity will flow in upon her? *That the Harvest of the River will be more than ever her Revenue*, and that she'll become I sa. 23.30. *a greater Mart of Nations?* and that (what was once Tyre's State and Character,) she'll be *the Crowning City, whose Merchants are Princes, and Traffickers the honourable of the* ver. 8. *Earth.*

But we must have a care of dropping any one of the great Reasons assign'd for the rejoicing of this day, [the disappointing the Pretender and his Adherents.] And methinks in the good humour this joyful Day has (I hope) put us all into, we can forgive my Lord Shaftesbury

D

us, let him not find the *Sheep of his Pasture* running fiercely at, and violently pushing each other; but like the same Flock, feeding and lying down together; and let us speak every one to his Brother, in *Abraham's* soft and friendly Language to Lot, *Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren: If thou wilt take the left-hand, then I will go to the right; or if thou depart to the right-hand, then I will go to the left.* We have nothing now to fear, but from our selves, and our *Enemies are the men of our own House.*

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And

And we may be assured, that our other Interests (as well as those of our Souls) will be in due manner taken care of; and that our Laws also will dwell in Safety under his Protection: For we have a Generous and Grateful (as well as a Wise and Religious) Prince, that can never be unmindful of any Services that were ever done him; and therefore our Laws that were once his Friends must ever be his Favourites, and *those Threefold Cords*, for the Make of 'em, *will not be broken.*

And what may not our Commerce expect from the extensive Cares of so propitious a Government, when Royal Governours vouchsafe to take our Trading Companies under their immediate Protection? What joyful Omens, what transporting Presages are these, to the Metropolis of our Kingdom, that Spring-Tides of Prosperity will flow in upon her? *That the Harvest of the River will be more than ever her Revenue*, and that she'll become Isa. 23.30. *a greater Mart of Nations?* and that (what was once Tyre's State and Character,) she'll be the *Crowning City, whose Merchants are Princes, and Traffickers the honourable of the* ver. 8. *Earth.*

But we must have a care of dropping any one of the great Reasons assign'd for the rejoicing of this day, [the disappointing the Pretender and his Adherents.] And methinks in the good humour this joyful Day has (I hope) put us all into, we can forgive my Lord Shaftesbury

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bury (tho' the times he liv'd in would not) who first (as I remember) brought in the Bill of exclusion of a *Popish Successor*.

The two Popish Reigns (nearest our Memory,) were almost of equal Duration, and tho' but short, (for *God shortned those Days for the sake of his Elect*) yet were thought long enough by many that liv'd (I should have said died) in 'em. In the former [Queen *Mary's*] the evil Spirit of Popery had not been so well laid, but that it soon broke loose again from it's short confinement, and enrag'd at its dispossession, made a frightful appearance, with all the fire and flames of that dreadful place about it, from whence it first came; and was not to be appeased (as evil Spirits are said to feast on * bloud) without Sacrifice, burnt-Offerings of the choicest and cleanest kind too, the *Cranmers*, the *Ridleys*, *Hoopers*, and *Latimers*, the *Oxford Martyrs* of glorious Memory. In the latter [King *James the Second's* Reign] truth had so long been in possession, that 'twas not easily to be ejected. The way was rough and long, that was to lead that unfortunate Prince to the end of his design'd Journey; but he made as large steps, travell'd as fast in it, as the circumstances of his way would possibly allow of: For not only the Laws of our Realm were

* Spenc. de leg. Heb. Rit. lib. 1. cap. 6.

dispensed with, but those of Nations; our Fountains being poison'd at Oxford, and a deadly Milk unnaturally design'd us from the breasts of our Mother: And tho' 'twas too early in that Day, to light any Popish Bonfires there, or in other parts of the Kingdom, our Protestant Bishops had good reason to suspect what was in agitation; and many of us know that *Tower-Hill* lies very near to the Prison. So that we need not be very fond of a King of that Name, (any more than of that Religion) for I will beg leave for once to call him *James* the Third, rather than *Chevalier St. George*, for the honour I bear (as I am willing to believe you all do) to that now Sacred Name.) Now had God given us this *King in his Wrath*, suffered the *Pretender* to the Crown to have been any more than so; what could we have expected from him, but *Rehoboam's* answer to such as stipulated with him for a Relaxation of the Rigour of his Government: *My little Finger shall be thicker than my Father's Loyns; my Father chastised you with Whips, but I will chastise you with Scorpions.* Or the plainer and yet rougher Language of *Artaxerxes's* Decree (in a different Case,) and whosoever will not obey that Law of the King, let Judgment be executed speedily upon him, whether it be unto Death, or to Banishment, or to Confiscation of Goods, or to imprisonment; the very Case and Punishments of our Protestant Brethren

1 King.

2. 10, 11.

Ezra 7.26.

thren in a Neighbouring Countrey. And to expect any advantage from the Promises, Oaths or good Nature of a Popish Prince, is full of Self-deceit ; since Promises and Oaths are believ'd to be no longer his, than till they are dispensed with, and he must not govern by his own Nature, but that of his Religion : Which Considerations (if duly weigh'd) will furnish abundant Matter for our *Thanksgiving-Day* ; the manner of the Observation of which I am in the last place to speak to ; [the Proclamation requiring it shou'd be Religiously observ'd by all.]

Tho' our Joy ought to be full upon this great Occasion, it must not run over ; that's spilling a part of it, and losing a portion of that most desirable Passion of our Hearts. We should observe this Day with the Sobriety of a Protestant Rejoycing, and becoming the Occasion of it, for a Protestant King ; with a Joy that is reform'd too, and that retains nothing of the Extravagancy and Madnes of a Popish Carnival. We are not at *Rome* ; and (God be praised) *Rome* is never like now to come to us. All Riots for the King, are as much against the Tenor of the Proclamation, as any at *Bristol* (or elsewhere) were against the Laws of the Realm. We should remember our Prince in such a manner, as not to forget our selves or God. To be drunk for the Government, is a false measure of Loyalty ; and I could never understand

derstand, how by *not fearing God, we come to honour the King.* The loudest Noises are not the most useful to our Prince, or acceptable to our God: This is to give both our Lungs, instead of our Hearts. We may learn what kind of Subjects can make use of the loudest Acclamations, as well as the best, where *Nathan* giving an Account to *David* of the Usurper's Entertainment and his Guests, *the King's Sons, the Captains of the Host, with Abiathar the Priest,* (his factious Adherents) he says of 'em, *Behold, they eat and drink before him, and say, [God save King Adonijah.]* So that you see, Men may take the Test of Eating and Drinking, and making a Noise for the King, and yet have the Loyalty of their Principles justly questionable.

I Kings
1. 25.

Since *our Tongues are our own, and we are they that ought to speak,* and aloud too this Day, let us have a care that when we *rejoyce with great joy, like the People at Solomon's Coronation, so that the Earth rends with the sound of it,* we do not rend the Heavens, to make way for Judgments to stream down from thence. Our Voices will be best heard in the Elevations of 'em in *Amen's* and *Hallelujah's*, the properest way now of having *the Shout of a King heard among us.* And there was more Religion in that Acclamatory Prayer [*God save the King,*] than the bad Custom of our Age thinks fit it should

should be attended with; for at the Coronation of *Joash*, it seems to have been the Solemn Pontifical Benediction of *Jehoiada*, (without any mention of the People's joining in it) given him on that joyful Occasion. I do not say 'twas always so; for at the Coronation of *Solomon*, it must sure have been the Acclamation or Benediction of the whole People, *that could rend the Earth with the Sound of it*. Again: *God save the King*, is styled one of the * *Lesser Litanies* by the Latin Church in her ancient Liturgies, and so ought ever to be used with Devotion.

What then remains, but that we jointly and severally use our utmost Endeavours to make our King as happy as he designs us to be: that we do not put one Thorn into his Crown, but let it sit as easie upon his Royal Head, as the great Weight of it will possibly allow it to do. And what the Widow of *Tekoah* artfully told *David* he was, and could do, in regard to Things; let us earnestly pray that our King may be, and able to do, in reference to Men, [as an Angel of God to discern good and bad.] And as our Sovereign Lord the King is the first of that Name, that ever sat upon

2 Sam.
14. 17.

* Minores Litaniz.

our Throne, may he be before all others in all kinds of Prosperity and Blessings : And may the want hitherto of that great Name in our Royal Line, be amply compensated in a long Duration of it there ; and far outnumber that of the *Edwards* or the *Henries*. I shall conclude all our best Wishes and Prayers for our Gracious KING, in the words of a faithful and loyal Subject, upon *David's* Declaration that *Solomon should be King in his stead, and that he had appointed him to be Ruler over Israel and over Judah ; and Benaiah the Son of Jehoiada answer'd the King, and said, Amen : The Lord God of my Lord the King say so too.* 1 Kings
1. 36.

F I N I S.



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